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Some Notes on Old Uigur Translations of Buddhist Commentaries

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Introductory remarks¹

The work on Old Uigur Buddhism faces many difficulties, because despite some exceptions the translations are preserved generally only in small fragments. The discussion whether the Uigur Buddhists had a whole canon or not has not been settled. J. Wilkens² tends in his article more to a negative answer. On the other hand, one can see that a great variety of texts were actually translated, not only *sūtras*, but also other kinds of Buddhist literature, i. a. some commentaries or *śāstras*.

Since the first discoveries of Old Uigur Buddhist texts researchers were concentrating on the translations of Buddhist *sūtras*, but in recent times the research of the commentary literature has already started. In this article I give some comments on Old Uigur translations from Tocharian and from Chinese.

In the section “Commentaries” J. Elverskog has 10 entries³ among which most texts belong to the *Abhidharma* literature⁴. One fragment of a *Bodhicaryāvatāra* Commentary and some other of the *Saddharmapuṇḍarīkasūtra* Commentary are exceptions.

Old Uigur translations from Tocharian

There are two famous large texts translated from Tocharian, one is the (Toch.) *Maitreyasamitināṭaka* = (Uig.) *Maitrisimit nom bitig*, the other the *Daśakarmapathāvadānamālā*. They are partly studied, although definite editions of both are still wanted, but two major projects at the Academy of Göttingen are directed to fulfil this task.

Commentaries translated from Tocharian

Beside these two texts two more are known that were translated from Tocharian. In one case this is confirmed by the colophon attached to the manuscript. Yukiyo Kasai

¹ This article is intended to give some information on Old Uigur Buddhist commentaries. I am grateful for publishing it in the Journal of The International Research Institute for Advanced Buddhology, especially to Professor Seishi Karashima for his generous help. Old Uigur Buddhism is a still developing field. With great admiration and thankfulness I widely used the excellent Digital Dictionary of Buddhism (DDB) directed by Charles Muller quickly becoming an invaluable consultation source.

² Wilkens 2011.

³ Elverskog 1997, pp. 74-85; no. 40-49. See also Özertural 2012.

⁴ As a discussion of the *Abhidharma* texts would require a separate study, it is left out here.

published two articles⁵ about this important fragment, which actually can be joined from two pieces. According to her study it is clear that the text to which the colophon was attached, is a kind of commentary. The text passage which is preserved concerns the special marks of a Bodhisattva: “Now one should speak about the marks on behalf of which one can call a Bodhisattva ‘Bodhisattva’: If somebody asks why on behalf of which marks somebody is called ‘Bodhisattva’, one should know the following: ‘If somebody since a long time has striven in the empty *dhyāna* called *satyatā*, that person is called ‘Bodhisattva’. If somebody asks what the Bodhisattvas strive for in the empty *dhyāna*, that person should listen to my words: The brave-minded Bodhisattvas⁶ regard the whole world through the EGO teaching as empty. Because of their seeing it as empty and non-existent, they are relying through the words of merciful men on the wise root. Because of their gratitude toward these wise men they stay in [...] and think in such a manner [...].’”⁷

The other commentary text is the so-called *idiyut* text, which was already edited by F. W. K. Müller some hundred years ago.⁸ Recently, I edited another leaf of this text⁹, and finally I studied a Bezeklik fragment, which also belongs to the same manuscript.¹⁰

Fortunately, colophons give us firm records that these four texts were translated from Tocharian. The texts were translated at a time when Tocharian was still used as a “church” language at least. At the end of the 10th or the beginning of the 11th century the Tocharian tradition ended and probably also its use as a vernacular, although new studies want to draw a different picture.¹¹

Commentaries translated from Chinese

Whether the translations from Chinese were made later than those from Tocharian or not is not very clear, but in any case already during the 10th century the translation work of Chinese texts had begun. Some famous *sūtras* like *Suvarṇaprabhāsasūtra*, *Saddharma-puṇḍarīkasūtra*, *Vimalakīrtinirdeśasūtra*, *Kṣitigarbhasūtra* and others were translated.¹² Beside *sūtras* also commentaries and other scriptures were translated. Here, I only pursue some *śāstras* translated from Chinese. Uigur monks who became much engaged in Buddhist literature tried to write their own texts, probably sometimes even commentaries.

There is e. g. the case of a short note to the *Suvarṇaprabhāsottamasūtra*. The passage of the short fragment (Ch/U 6025 verso) comments the beginning of chapter 20 of Yijing’s Chinese version. The verso side of the fragment Ch/U 7061¹³ has a notice written in Old Uigur about the contents of the recto side, which is a part of a scroll of the *Daśabhūmikasūtra-śāstra* (T. 1522).

⁵ Kasai 2004, Kasai 2006.

⁶ S. Karashima kindly gave me the following information: “What I thought from ‘the brave bodhisattva’ is 大勇猛菩薩 (Mahāvīra), 勇猛菩薩, 善勇猛菩薩 (Suvikrānta). Also, one of the qualities of Mahāyāna bodhisattvas is *vīrya-pāramitā*.”

⁷ U 971 + U 2105, see Kasai 2004, Kasai 2006. My translation of the Old Uigur text is slightly different.

⁸ Müller 1918.

⁹ Zieme 2011, pp. 75-83 (U 1916 + U 2130).

¹⁰ Zieme (forthcoming).

¹¹ Aydemir 2010; Knüppel 2011, p. 96.

¹² Elverskog 1997.

¹³ Raschmann 2009, Nr. 510.

But more important are larger manuscripts of commentaries that also came to light. Such commentaries are mostly known only from one manuscript, while in the case of sūtras often several different manuscripts were found.

A Commentary to the Lotus Sūtra

K. Kudara was able to identify several Old Uigur manuscripts of the large commentary on the *Saddharmapuṇḍarīkasūtra* (*Lotus sūtra*) by Kuiji 窺基 (632-682). He wrote in several studies on this subject.¹⁴ This commentary, which gained great acceptance in Dunhuang from the middle of the 8th cent. and subsequently, probably after the 10th cent., among the Uigur Buddhists, too, is called *Miaofa lianhua jing xuanzan* 妙法蓮華經玄贊 (T. 1723), shortly *Xuanzan*. K. Röhrborn translated his study of 1983 into German.¹⁵ K. Kudara treated the following manuscripts: I (on the verso side of Mainz 732 in Berlin Collection), IIA a leaf in the collection of the Ethnographical Museum in Stockholm, IIB photographs of Haneda Collection, III photographs Nr. 34 and Nr. 29 in the same collection. In 1990 he published a further study in which he examined some fragments preserved in the Musée Guimet.¹⁶

The main manuscript is a small *pustaka* book of eight lines per page. The upper margin bears no title, but only data on the *juan* (ordinal number) + page (cardinal number). Surprisingly, there are also several fragments of the same or similar format as those edited by K. Kudara, in the Berlin Collection. As these fragments are definitely from the Turfan oasis, the original place of the other pieces remains doubtful. As an example of the Berlin texts I have chosen here the fragment Mainz 342 (T II 638).

The transcription of the text of Mainz 342

recto

01 bo uzun käzigidä ba[r] : nä ücün tep te[sär] : kertüdin kälm[iş]
 02 -nij bar üçün ülgülänçsiz täplänçsiz ulug bilgä biligi :
 03 küci korkinçsizi ulati kamag nom agılıkı öyü y(a)rlikayur alku
 04 tñl(1)g-larka barča m(a)hayan ulug kölüngü nomug berü
 05 y(a)rlikagalı : t(ä)k kamag-un barča tägingäli tutgalı
 06 umazlar : tep tedi : bo ärsär ken yörmäk tetir : bo
 07 uzun käzig üzä inčä tep yörär : kim nom hanı tükäl
 08 bilgä t(ä)ñri t(ä)ñrisi burhan inčä tep y(a)rlikadı : :
verso tokuzunč tokuz¹⁷ älig :

01 mäniň bo bir kölüngü tegmä tözgärinçsiz yeg tüzü köni
 02 tuymak atl(1)g idok burhan kutija tägürdäči m(a)hayan ulug
 03 kölüngü nom-nuň ädgü-läri ülgülänçsiz täplänçsiz tetir : uyur
 04 bergäli tñl(1)g-larka yaranmakig alkınçsiz tükadinçsiz : t(ä)k
 05 tñl(1)g-lar antag y(ä)mä bar-lar tözlug ärür y(ä)mä bar-la[r]
 06 tözsüz : antag y(ä)mä bar-lar otgurak tözlug : antag y(ä)mä
 07 bar-lar otguraksız tözlug : antag y(ä)mä bar-lar ašnu kičigig
 08 sävip ken temin ulug-ug sävdäči muntag ärdük-läri üçün

¹⁴ See bibliography in Zieme 2008, pp. 17-25.

¹⁵ Kudara 1988.

¹⁶ Kudara 1990.

¹⁷ This is the most probable reading, although the final letter is not a real -z.

Chinese parallel

T. 1723 (756a13) [abridged quotation of the sūtra:] 經何以故至但不盡能受¹⁸
 [commentary:] 賛曰。此釋也。我(a14)之一乘功德無量。但(a15)諸衆生或有有性或有無性。或有定性或(a16)有不定性。或初樂小後方樂大。由是不盡(a17)皆能領受。所以我昔初說三乘今說一實。

Translation of the Old Uigur text

(recto 1) “It is in the long line¹⁹. [quotation from the *sūtra*, recto 1-6]²⁰ Why? Because the Truly Come has a dharma treasure full of immeasurable great wisdom, power, fearlessness etc., he graciously thinks of graciously bestowing on all living beings the teaching of the *mahāyāna*, the great vehicle, but all of them cannot reach and keep it.²¹ [Commentary, recto 6-verso 8] Concerning this, there is a later explanation. This is how it is explained in the long line: This is what the *dharmarāja*, the fully wise *devatādeva* Buddha graciously spoke: ‘The merits of the *mahāyāna*, the great vehicle, which leads to the holy Buddhahood called *anuttarasamyaksambodhi* called this single vehicle of mine, are incalculable and immeasurable²². It helps the living beings to use it²³ inexhaustibly and endlessly. But there are living beings with substance and ones without substance. And there are ones with a definite substance, and there are ones without a definite substance. And there are ones who first love the small [vehicle], but later love the large [vehicle]. As there are these (...).’

One has to remark that the formal arrangement of the Old Uigur commentary seems to be different from that of the original, insofar as the number of the *juan* is the ninth, while in Chinese it is the fifth.

Colophon to the Old Uigur translation of the Xuanzan

A colophon to the Old Uigur translation of the *Xuanzan* is known from two fragments belonging to two different book types: Mainz 778 and U 1857.²⁴ Here is a tentative translation of this precious colophon that contains not only the name of the composer (here: translator from Sanskrit into Chinese), but also that of the Old Uigur translator:

“The Honourable Cien Dashi²⁵, who is the God²⁶ of those who know the *Mahāyāna dharmas* (full) of *rddhi* wisdom and the first of those establishing deep *śāstras*, who graciously [explained] the *dharmas* of the *Saddharmapuṇḍarīkasūtra* of

¹⁸ The full text of T. no. 262: (13c14) 何以故。如(c15)來有無量智慧力無所畏諸法之藏。能與一切衆生大乘之法。但不盡能受。

¹⁹ The words *uzun käzig* “long line” cannot be verified by the Chinese text. Their meaning here and in line 7 remains unclear.

²⁰ Written in red ink.

²¹ Murano 1974, p. 59: “Why is it? It is because, if I had given them the teaching of the Great Vehicle at first directly from my store of the Law in which my immeasurable wisdom, powers, fearlessness are housed, they would not have received all the Law.”

²² Equivalent of *wuliang* “immeasurable” (see DDB).

²³ The verb is the equivalent of Chin. *shouyong* “to receive and put in use” (DDB).

²⁴ In her catalogue Z. Özertural does not mention that the text of U 1857 is the same as that of Mainz 778, see Özertural 2012, no. 194 (Mainz 778) and no. 195 (U 1857).

²⁵ Hobogirin 1978, p. 264b: 窮基 Kuiji (632-682), often called only 基 Ji. The disciple of Xuanzang is mostly known under Cien Dashi 慈恩大師 as here in the colophon.

²⁶ The epithet *tägri* “God” of a scholar is really astonishing; it shows how much Uigur Buddhists venerated him.

Buddhaguru preached by the Buddha, its subtlety, the [...], the [...] of [...], who is totally without disturbance and hindrance in knowing and understanding the essence of the pure and clean *dharma*, who is perfect and ready in explaining the explanations and *dharmas* that have difficult clauses and are not understandable, translated it from the Sanskrit language into the Chinese language.

In the period and time of the five Disturbances I, Širmir Biži T[utuŋ] from Kočo [...], translated it, on request of Sinkau²⁷ [...] of the country [of ...]²⁸, from the Chinese language into the *türk* language. Finished is the ‘Praise of the essence dharma²⁹ of the *sūtra* jewel called ‘Wonderful and beautiful Dharma Flower’; ‘Teaching of the [Tri]piṭaka, [...] the *sūtra* called ‘kiu sain siumiu’ (?) [which ...] teaches what the Devatādeva Buddha [did] in the three *asamkhyeyas*’, the first scroll.”

As these fragments are testimonies of two more manuscripts of the Old Uigur *Xuanzan* the total number of the MSS of its Old Uigur translation increases from 3 or 4³⁰ to 5 or 6 items.

Commentary to the Vimalakīrtinirdeśasūtra

In the case of the *Vimalakīrtinirdeśasūtra* we know so far of a single manuscript, which was edited recently by Y. Kasai.³¹ It is a very valuable version, which is based on Chinese commentaries, but probably the manuscript as a whole is a selection from different commentaries. One can suppose that at several places the Uigur translator added his own thoughts. For that reason it is imaginable that the Uigur manuscript is quite unique in the tradition of the commentary literature translated from Chinese.

Among the materials left behind by Annemarie v. Gabain there is a transcription of the fragment *U 9305 (T III M 168b)³². Despite the large differences between the two versions it seems to be highly probable that the transcript is another manuscript of the *Vimalakīrtinirdeśa* Commentary. Here I compare it with the passage of Kasai’s edition.

²⁷ The word is unfortunately not clear, but it is surely the name of an important personality in the Western Uigur Kingdom.

²⁸ The name of the *uluš* “country” is missing.

²⁹ Uig. [...] özän nomnuy [ögdisi] “Praise of the essence *dharma*” is the translation of 玄贊 *xuanzan* “Obscure Praise”.

³⁰ Kudara 1988, pp. 36-37 (manuscripts I, IIA, IIB, III).

³¹ Kasai 2011. One can remark that Kasai’s emendation of *közüyü* “mirror” in line 054 is now confirmed by the manuscript *U 9305.

³² As I found the transcription sheet only recently, Y. Kasai could not consider it in her edition.

<i>Fragment *U 9305 (T III M 168b)</i>	<i>Edition of Kasai</i>
(recto)	
01 körki ki[]	053 [teti]r : y(a)ruk közüňü burh[an]-lar-nıň sákizinč hömso ağılık [biligi teti]r :
02 t(ä)ŋri yeri []	körksüz yüz mäjiz
03 ažunindakı [körtlä yüz]	054 [ayig] kilinč-ka yoläsürür : körtlä yüz
04 mäjiz ädgü-ü [kilinč-ka]	mäjiz ädgü kilinč-ka
05 yöläsürür : []	[yöläsürür :]
06 ančulayu ymä körksüz yüz mäjiz	
07 ayig kilinč-lig tınl(ı)g-lar-nıň y(a)vlak	
08 köğülinč yöläsürür : közüŋü ičintä	[közüŋü?] ičintäki közünür 055 []
09 -ki körksüz yüz mäjiz ken ažuntakı	/// körksüz körk (P) ädgüli
10 üč y(a)vlak yoldakı körksüz yüz mäjiz	ayıgh iki tör[lug] kilinč üzä [te]tir :
11 y(a)vlak [] yaruk	
12 kö[]	[in]ča k(a)ltı 056 []///-täki [u]rug (P) tarıq ičintäki koluňa tág näčä keč t[]wq[a]rtamaz yoka-057-[dmaz] üdi ugr[i] boltok-(P)-ta uth berür : inča kaltı miň yıl-kı p[] tümän yıl-058 kı 'äkin yiltizi kurug toprakda turur artamaz buzulmaz kayu kün suv t[ašasar]/// [ar]tok bolur
(verso)	
01 [] []lg	
02 [] kadag tükämäz	
03 [] ulug mün	
04 [] boltı : kim kayu	
05 [] kälir : kim burhan-ka tapinsar	
06 kut berür : tapınmasar kut bermäz bermäz	
07 temiši mün kadag bo ärür : t(ä)rs nomlug-lar	
08 inča tep teyür : kim biziŋ nomka kirip	059 []//[]rwmyš örär :
09 biziŋ t(ä)ŋrikä tapinsar udunsar t(ä)ŋrim(i)z	kim inča tep tesär tapinsar : udunsar :
10 sävinür t(ä)ŋri yeriňä idur : mäni mäni	sävinür an[a]r kut[garur?] l/yr[k' 060
11 -lä tep []	[] kim tapınmasar udunmasar ayıglasar

Commentary and verse commentary to the Prajñāpāramitāśūtra

Beside some re-editions of *Prajñāpāramitā* texts A. Yakup³³ edited new fragments of the *Vajracchedikāśūtra* and a commentary on it also translated from Chinese. Moreover, he presented a new interpretation of the Fu Dashi text as a verse commentary on the *Vajracchedikāśūtra*.

Commentary to the Yuanjue jing

There are at least two different manuscripts of one or two commentaries to the *Yuanjue jing*. Unfortunately overlapping lines are not available so that a clear statement is impossible. The first group consists of the Hedin folios in Stockholm edited by K.

³³ Yakup 2010.

Kudara.³⁴ Probably from the same manuscript another leaf was found recently in Beijing.³⁵ The other manuscript group consists of one leaf in the Musée Guimet³⁶ and another one in the Dunhuang Academy.³⁷ Surely these commentaries are translated from Chinese, but no direct parallel could be found among the existent texts.

Bodhicaryāvatāra Commentary

Śāntideva's *Bodhicaryāvatāra* belongs to the widespread and famous scriptures known in Sanskrit, Tibetan, Chinese, and Mongolian. So far no part of an Old Uigur translation has been found, but there is block printed fragment of the commentary.³⁸

Unknown Commentary of the Vijnāptamātra School

One of the voluminous Old Uigur manuscripts is the group that formerly was called "Lehrtext". K. Kitsudo who now prepares an edition of the whole corpus was able to identify larger parts of the manuscript. It is the translation of an unknown Chinese work of the *Vijnāptimātra* School with longer quotations from other *sūtras*. K. Kitsudo lectured on two chapters of the text at the Collegium Turfanicum in Berlin.³⁹

Dasheng rудao cidi 大乘入道次第 “The order of entering the Way according to the Mahāyāna”

Four leaves of an Old Uigur *pustaka* manuscript⁴⁰, unique in its type, preserved in the Berlin Collection could be identified as parts of an Old Uigur translation of the *Dasheng rудao cidi* 大乘入道次第 (“The order of entering the Way according to the Mahāyāna”)⁴¹. The author of this text is 智周 Zhizhou (679-723; or: 668–723), a disciple of Huizhao 慧沼, a master of the lineage of the *Dharmalakṣaṇa* (*Faxiang*) School (法相) in China. He is considered as either the third or fourth patriarch of the tradition, depending upon whether Xuanzang 玄奘 or Kuiji 窺基 is considered to be the first. He was the teacher of Chihō 智鳳 and Genbō 玄昉, who transmitted the Consciousness-only teachings to Japan. Zhizhou also wrote other books.⁴² The text T. 1864 is mentioned by D. Ueyama.⁴³ The commentary to this commentary is also known from Dunhuang: T. no. 2823.⁴⁴

³⁴ Kudara 1990.

³⁵ Zhang/Zieme 2012.

³⁶ Kudara 1990.

³⁷ A study of it is in preparation.

³⁸ Raschmann & Zieme

³⁹ Kitsudo 2009.

⁴⁰ According to the old signature the manuscript was found in Y(arxoto) near Turfan city. Photographs of these folios are available in the Digital Turfan Archive I on the website of “Turfanforschung” at the Berlin Brandenburg Academy of Sciences and Humanities (bbaw).

⁴¹ T. 1864, Vol. 45.449b-467c. I am grateful to S. Karashima who sent me the information that the following Dunhuang fragments contain parts of T. 1864: Peking Ch. 2067 (= Taishō No. 1864, 449b4-467c2), do. 3342 (= 449c10-467c1), do. 2590V (= 461b14-467c1), Dx. 01264 (= 461b14-26), Dx. 06566V (= 465c9-466a2).

⁴² Among his many writings are the *Cheng weishi lun yanmi* 成唯識論演祕, *Fanwang pusa jieben shu* 梵網菩薩戒本疏, *Fahuajing xuanzan she shi* 法華經玄贊攝釋, *Dashengfayuan yilin zhang juezeji* 大乘法苑義林章決擇記, *Yimeng ru zhengli lun shu* 因明入正理論疏, *Chengweishilun liaoyi dengji* 成唯識論了義燈記, and the *Yuqielun shu* 瑜伽論疏 (DDB).

⁴³ Ueyama 1990, p. 63.

⁴⁴ See also Ueyama 1990, pp. 39-40, 63-64.

*The Old Uigur texts of the four folios*a. A folio between folios 1 and 11⁴⁵

U 3085 (T II Y 15.3)

recto [pt]r

01 [tür]lüğ ulug işi küdükü [/// ač]a adıra bilmış k(ä)rgäk [: ägilki ...] sayu

02 [k]atag-lanmakın nizvani-larig yokadturmak : ikinti [kä]ntü-nüj [k]üsämiš boditegmä⁴⁶

03 [bur]han kuti : äg'ilki yana iki öji adrılur : b[ir] bodis(a)v(a)t-lar-nüj

04 [yorıkl]arın körtgürür nomlayur : ikinti orun anı kataglanmakın

05 [...] orun yörügi yana üç öji adıra [no]mlayur : [bi]r orun-lar

06 [-niň atların yörügi]n turgurup körtgürü nomlayur : ikinti orun at-ların yörugin

07 [körtgürür nomlayur : ücünč] orun-[l]ar tözin yiltizin körtgürür nomlayur : äg'ilki orun

08 [jmäk [ön]gi öji adrılur : bir kamag kurtav (?) birgärü nomlayur

verso

01 [ikinti öji öj]i [adir]a nomlayur : birgärü nomlamışi : visa'ka bitigidä

02 []bol[] burhan kuti-ŋatägi kataglanur orni beş türlüg

03 [ärür :] bir yol azuk ton bilik ulati orun ikinti asılı kataq

04 [-lanur or]un : : ücünč ötgürmäk or[un] : törtünč ögräti

05 [-g... katag]lanur orun : beşinč alkinču orun : bo beş orunta

06 [bašlay]ukı tört orun urugı tarığı tiltagi te[tir :] kenki bir alku

07 orun : tüši tämi utlısı tetir : ikinti öji öji adıra nomlamışi

08 [äñ'i]lki yol azuk orun-ta otuz köñül tetir : wz[... ...]w[]y⁴⁷ orun*Section 1* (recto 1-3)

One should know in detail the [two]fold great deeds. [First:] Each [...]⁴⁸ through training oneself destruction of the *kleśas*⁴⁹. Second: The Buddhahood called *bodhi* wished by oneself⁵⁰.

(449b15) 當知二事. 一行位修斷 (449b16) 二所求菩提.

Section 2 (recto 3-4)

(Concerning the) first: again it is divided into two. O[ne]: it shows and preaches the [stages] of the Bodhisattvas⁵¹. The second stage [illuminates]⁵² the striving for it⁵³.

⁴⁵ Only the last letter of the folio number is preserved wherefore an exact determination of the folio number is impossible. Considering that there are between the beginning of the Chinese text itself and the correspondence to the Uigur translation only 8 or 9 lines, one can think that U 3085 is the second folio of the translation or one or two folios later, if a greater addition was made in the Old Uigur translation.

⁴⁶ Written as one word!

⁴⁷ The lacuna cannot be filled. Therefore it remains unclear to which part the last word *orun* "stage" refers.

⁴⁸ I have no proposal for emending the lacuna, the postposition *sayu* "each" requires a preceding noun; the phrase seems to correspond to 行位 *xingwei* "stages of practice" (DDB).

⁴⁹ Uig. "through training oneself destruction of the *kleśas*" translates 修斷 *xiuduan* "elimination through cultivation" (DDB).

⁵⁰ Chin. 所 *suo* is here expressed by [kä]ntünüj "by oneself". For the term 求菩提 *qiū putí* "seeking enlightenment" see DDB.

⁵¹ Chin. 列位 *liewei*, as a compound not registered in DDB. Uig. gives an interpretative translation.

⁵² The missing word should be equivalent to Chin. 明 *ming* "to illuminate".

⁵³ Here, 修斷 *xiuduan* is translated by "cultivation" only.

初復分二. 一列位. 次明修斷.

Section 3 (recto 5-8)

The explanation of the [...] stage: it further teaches in detail three different (ones).⁵⁴ [On]e: it arouses the [explanation of the names] and shows and teaches (them).⁵⁵ Second: [It shows and preaches] the explanation of the names of the stages.⁵⁶ [Third:] It shows and teaches the roots and origins of the stages.⁵⁷

位 (449b17) 次復三. 第一列名. 第二釋名. 第三出體.

Section 4 (recto 7-8)

The first stage [and the middle stage] are divided into different (ones). One: it preaches [that] all is together. [Second:] it preaches in detail [that] it is different.

初中 (449b18) 復二. 初總後別.

Section 5 (recto 8 - verso 3)

(Concerning) that all is together: In *viśaka*⁵⁸ books [it is taught that] the stage of striving for Buddhahood⁵⁹ is of five kinds [...].

總者. 今依唯識雜集等論略 (449b19) 開五位.

Section 6 (verso 3-7)

One: the stage of provisions for the journey, dress, equipment etc.⁶⁰ Second: the [stage of increasing striving⁶¹. Third: the stage penetrating⁶². Fourth: the stage training for (?) learning⁶³. Fifth: the final stage⁶⁴. Of these five stages the first four stages are the seed

⁵⁴ Chin. is much shorter, there is no equivalent of “explanation”.

⁵⁵ Chin. simply “names of the stages”.

⁵⁶ Chin. simply “explaining the names”.

⁵⁷ Chin. 出體 *chuti* “to submit the essence; to show the essence—referring to the act of explicating the kernel of a doctrine” (DDB).

⁵⁸ The Uig. text has *viśaka* (or: *viśa'ka*, *viśanka*) *bitig* as if it were one book, but, of course, one could also interpret it as “in *viśanka* books” matching better to the Chin., because that clearly refers to theories or discussions in miscellaneous collections (*zaji*) of the *vijñaptimātra* school (DDB *weishi*). Another occurrence of *viśaka* is on Ot.Ry. 1098 recto 1-7: *burhanlar yer orun bitigdä ičgärür bitigdä alku bir tāg sākiz köjüл biligig alayadturu tāgşırüp tört tūrlüğ bilgä bulur tep tetir :: keginč inčä ter : bo yörürüğ viśaka bitigdä iki tūrlüğ yörär* “In the scripture ‘Buddha lands’, in the scripture ‘Conquering’ [or, if one *bitigdä* has to be erased: In the scripture ‘Conquering the Buddha lands’] it is said that one weakens and changes as one the eight *citta-vijñānas* and obtains the fourfold wisdom. In the *viśaka* scripture one explains this saying (explanation) as twofold.” K. Kitsudo identified already folio 194 (*yüz tört örki*) of Ot.Ry. 1098 + Ot.Ry 1350 as belonging to a translation of T. 1864, p. 466b6-13.

⁵⁹ Chin. 略 (449b19) 開 *lüekai* “open up (Skt. *udghaṭita*)” (DDB) is interpreted in the translation as “the stage of striving for Buddhahood”.

⁶⁰ This corresponds to Chin. 資糧位 *ziliang wei* “stage of accumulation”, “also rendered as stage of equipment and stage of provisioning” (DDB). The Uigur interpreted this as the stage (*wei*) of *ziliang*, accordingly I also prefer here to separate *wei* and *ziliang*, the latter translating “accumulation, nourishment, raw materials, provisions, endowment” (DDB).

⁶¹ The second stage is the stage of “application”, “applied practices” (Skt. *prayoga*) (see 加行 *jiaxing*, the DDB gives a detailed explanation).

⁶² The corresponding Chinese term is 達 *da* (see DDB for details).

⁶³ Chin. 修習位 *xiuxi wei* “stage of practice” (for detailed explanation see DDB).

⁶⁴ Chin. 究竟位 *jiujing wei* “final state” (see DDB). Uig. *alkinču* is a perfect match to Chin. *jiujing* “ultimate, final”.

and reason⁶⁵. The last one is the fruit and result of all stages⁶⁶.

一資糧位. 二加行位. 三通達. 四修. (449b20) 習位. 五究竟位. 初四是因. 後一是果.

Section 7 (verso 7-8)

(Concerning) the second, the detailed preaching that (all) is different: First: in the stage ‘provision for the journey’ there are thirty minds⁶⁷.

次列別 (449b21) 名. 初資糧位, 有三十心. 所謂十住十行十迴 (449b22) 向.

b. Folio 12

U 3086

recto iki ygrmi ptr

01 tävirmäk törü yörügi : 'äj'ilki tnl(1)g-larig küyü közadü tutu kutgarur inçip
 02 tnl(1)g tegmä-lär-nij tözi yiltizi yok kurug üçün tnl(1)g tegmä bälgsin sakincin
 03 ketärür tävirmäk temisi antag ol : kamag bodis(a)t(a)vlar bo orun-ka kirtükdä k(ä)ntü
 04 -nij kilmış kop türlüg ädgü kılınç kazgançın alku beş ažun tnl(1)g
 05 -larka tävir-är : buši berür : inčä tep teyü kut kolur-m(ä)n bükü
 06 burhan kutin üçün bo ädgü kılınç kiltim näčä ädgü kılınç boltı ärsär
 07 alkuni kamag beş ažun tnl(1)g-larka berür-m(ä)n mäniq ädgü kılınç küčiqä
 08 mintä ašnu kamag tnl(1)g-lar burhan kutuña tägzün ken temin m(ä)n burhan

verso

01 kutin alır-m(ä)n inčä [kut kolun]miş üçün bo on türlüg ädgü kılınç köňül alku
 02 tävirär : tözi yiltizi köňül tetir : 'äj'ilki tävirär köňül antag
 03 tetir : bodis(a)t(a)v bo orun-ka tägsär k(ä)ntü-nij altı paramit tort ičgär
 04 -mäk ulati ädgü kılınç kilmışın alku tnl(1)g-larig kutgargalı ičgär
 05 -gäli kılur : kamag-ka yertinčüdäki tugar olur ämgäktän kutrulup
 06 nirvan mäjisinjä tägzinür-lär : tep anın tnl(1)g-larig küyü közadü tutmak
 07 teyür : inčä kolulayu ötrü tüzü tözlig dyan sakınčka kirür :
 08 öz yat yagılı bazlı tnl(1)g-ig körmäz : alkuni tüz körür : anı üçün

This folio concerns the transfer of merit (*tävirmäk*), but only the section 3 has an exact equivalent in the original Chinese text.

Section 1 (recto 1 - verso 1).

Explanation of the *dharma* of (merit) transfer. First: It protects the living beings and releases them. Moreover, as the root of what is called Living Being does not exist, it removes the sign and the thought of what is called Living Being. Such is the saying of transfer.

When all Bodhisattvas enter this stage, they transfer the result of the good deed to the living beings of the five existences, they give it as *dāna*. Thus I vow: “To reach Buddhahood today, I made these good deeds. How much there is good deed, all I give to

⁶⁵ In Uig. three words *urugi tarigu tiltagi* “its seed and reason” correspond to Chin. 因 *yin* “cause” “that which produces a result” (DDB).

⁶⁶ Here again Uig. has three words: *tüši tämi utlisı* “fruit, gain, and result” corresponding to Chin. 果 *guo* “result, effect” (DDB).

⁶⁷ Chin. “thirty (levels of) mind” (see DDB) corresponding to 三賢 *sanxian* concerning the “ten abodes, “ten practices” and “ten dedications of merit” (see DDB), as explained in the following phrase 所謂十住十行十迴 (449b22) 向 *suowei shizhu shixiang* (see DDB).

all beings of the five existences. By strength of this good deed of mine from now on, all living beings may reach Buddhahood! Later then I take the Buddhahood.”

Section 2 (verso 1-3).⁶⁸

Because of such vowing it is the mind that transfers all ten kinds of good deed. Its root is called the mind. The first, the mind of transfer is such.

三者十迴 (450a29) 向. 在斯位已凡所修行皆爲迴向. 立迴向名. (450b01) 其十者何.

Section 3 (verso 3-8)

When the Bodhisattvas reach this stage, they act by doing the good deeds beginning with the Six *pāramitās*, the four kinds of bringing⁶⁹ to release and to bring in all living beings. For all: Freed from the pain of Birth and Dying on earth they obtain the joy of *nirvāṇa*.” Therefore it is called Protecting the living beings. Thus meditating, one enters the *dhyāna* thought that all is equal. One does not regard the living beings as own or alien, as enemy or friend. One regards all as equal. Therefore (...)

一此位菩薩而行六度四攝法等. (450b02) 悉爲救攝一切有情. 令離生死得涅槃樂. 名 (450b03) 救護衆生. 入平等觀. 不見怨親衆生等相.

c. Folio 17

U 3084 (T II Y 15.2)

recto yeti ygrmi ptr

01 sakıg täg yok kurug [tetir] tep tuyar ukar : yänä äťöz ulatı üç tür
 02 -lüğ kılınčı ärtiňü yürüň arıq turug öčünçs(ü)z bolur yana kaltı ög
 03 karnınta tüşmiš k[änč-k(ä)y]ä [uri] oglan täg anı üçün b[o] orun sakininč
 04 arıq turug känč urı oglan köpüл ornagi orun tetir : tokuzunč
 05 bo oruntakı bodis(a)v(a)t čin kertüli igid kertüli bo iki türlüğ kertü
 06 nom tözin ukar bilir üçün ötrü k(ä)ntü özi nom eligi nomug ötgürür :
 07 incä k[]gar-m(ä)n nom hanı oglanıja säpilür m(ä)n nom hanı ornıja tägir m(ä)n :
 08 anı üçün bo [oru]n [nom h]anı ögüki tep köpüл ornagi orun tetir :

verso

01 onunč bo oru[n]-takı [bodi]s(a)v(a)t han oglı tegitläر täg ol : nä üçün
 02 tesär : bo orun-ka tägdükta kop türlügü kılınč ärdämi turgu turu
 03 asılur : burhan-lar-nıň bilgä biligin ötgürü uyur : ädgü kılınč
 04 ärdämi yok-layur asılur : ötgürü yegädür : anı üčü[n] bo orun
 05 töpösintä kudar tep onunč köpüл ornagi orun tetir : kidin
 06 änätkäk yerintä eliglär hanlar 'äň'ilki orun-ka olursar : tört
 07 yışakdındık tört taluy suvin kälürüp yaňı han töpösinqä alkayu
 08 kudar-lar : töpösintä [ku]d[ar] orun temiši bo tetir :

Section 1 (recto 1-4)

[Eighth]. He understands and recognises that [all] is empty and non-existent like a Fata morgana. Again body etc., the three kinds of deeds, are very white, pure and clear, inextinguishable, again like a young boy⁷⁰ falling from the womb of the mother. Therefore this stage is the eighth, the stage ‘mind state of the pure and clear young boy’.

⁶⁸ Although the correspondence is not exact, I refer here to a Chinese passage.

⁶⁹ Chin. 四攝法 *si shefa* “four methods of winning (people) over” (DDB).

⁷⁰ Chin. 嬰兒 *yinger* “a young child” (DDB).

(450a02) 八者菩薩三業清潔悟二世間. 真簡偽虛. (450a03) 童表無咎. 亦猶涅槃嬰兒之行. 名童真住.

Section 2 (recto 4-8)

Ninth. As the Bodhisattva on this stage understands and recognises the twofold dharma essence of the true truth and the false truth, he himself penetrates⁷¹ the *dharma* of the *dharma* king⁷². Thus I praise: I follow the son of the *dharma* king, I reach to the stage of the *dharma* king. Therefore this is the stage ‘state of mind’ called ‘darling of the *dharma* king’⁷³.

(450a04) 九者, 菩薩解真俗諦. 悟法王法. 將有所襲. 名 (450a05) 法王子住.

Section 3 (verso 1-8)

Tenth. The Bodhisattva on this stage is like the prince, son of the king. Why? When he reaches this stage, the merit of all kinds of good deeds increase, he can penetrate the wisdom of the Buddhas. The merit of the good deeds becomes more and increases, penetrating he becomes better. Therefore this stage is the tenth stage, the mind place called Pouring on the top of the head. When the kings in western India for the first time sit on the throne, one brings the water of the four oceans in the four directions and pours on the top of the head of the new king. Therefore this stage is called stage of pouring (water) on the top of the head.

(450a06) 十者此位菩薩如王太子堪受王位. 行漸勝故. 名灌頂住。二者十行. 此位菩薩
(450a07) 行六度等諸行勝故. 名之為行. 言其十者. 一 (450a08) 此位菩薩為大施主. 一切能捨. 三時無悔.

d. Folio 159

U 3083 (T II Y15.1)

recto yüz tokuz altmış p(a)tr

01 m(ä)n tep korkup alın čävišin kirür-m(ä)n täg üč türlüğ [ku]trulmak
02 tatıp ketär-m(ä)n : sini täg yalın oot-ka öz kämişür-čä kirmäz
03 -m(ä)n yokadzmazm(ä)n ani üçün burhan kutin bulurm(ä)n kaltı kişi kiş
04 tonjar üçün ootka tägsär täg isinip ketär : oot içiňä kirsär
05 yaramaz : ançulayu ymä m(ä)n ol yok kurug tözlug ku[trul]mak kapag-ka
06 korkup täg kurtulmak tatagın tatıp kirür-m(ä)n : sini täg alkınčukatägi yoka
07 -dmazm(ä)n : nirvanka barmazm(ä)n : ani üçün burhan kutin bulur-m(ä)n munı
08 kolulasar siu şıj barig adganıp 'äj ken özi yana yok bolu yokadur

verso

01 nä'üçün tesär nirvan tözi kurug kalık täg yok kurug üçün yok tep [nom]
02 -lagučı tai-şınlıg yana äj ken bar bolup kurtulup burhan-lar-nıň üç
03 türlüg mäňü ät'özinja ormanur-lar : kaltı kamag burhanlar bar : alku üč
04 ät'özkä ornanmıň ärür-lär : näj yok tesär yarama[zı] : kani amti
05 taişıj yok tep yokadmışı : yok tep su nomlayur : äj ken yana bar bolur
06 -lar : mäňülügen ormanur-lar : nä üçün tesär kim yoklı barlı iki ärmäz nom
07 kapığına kirip burhan kutin bulsar ol üč türlüğ ät'özkä tükällig

⁷¹ Here Uig. *ötgür-* “to penetrate” is the equivalent of Chin. 悟 *wu* “to awaken to”, “to apprehend, perceive, become aware of” (DDB).

⁷² “The *dharma* of the *dharma* king” is also equivalent of “Buddha’s *dharma*” (see DDB).

⁷³ Chin. *fawangzi* “prince of the *dharma*”, “son of the Dharma-king” = “Bodhisattva” (DDB).

08 bolur . bir nom tözlüg äťöz : ikinti utlı äťöz : üçünč b(ä)lgürmiš äťöz :

Section 1 (recto 1-8)

Fearing that I [...], as if I enter with means. Tasting the taste of the three kinds of release I leave. I do not enter as you by throwing myself into the fire, I will not be destroyed. Therefore I obtain the Buddhahood, like somebody who because he is cold in winter goes near to the fire, but when he warmed up, he goes away. Going into the fire would not be suitable. Likewise fearing the door of release which is of empty and non-existent nature, I enter by tasting the taste of release. Like you I will not be destroyed till the end, I do enter *nirvāna*. Therefore I obtain the Buddhahood. Thus meditating, I clinch the way of the *Hīnayāna*⁷⁴, finally the self disappears and will be destroyed. Why?

Section 2 (verso 1-4)

As the nature of *nirvāna* is empty and non-existent like heaven, the preaching *mahayanist* is finally existent, is released and will be settled in the threefold everlasting body of the Buddhas. Like all Buddhas exist, they are all settled in the three bodies.

Section 3 (verso 4-5)

Saying there is no nothing⁷⁵ is not suitable. Where is now the past, if the *Mahāyāna* does not exist?

Section 4 (verso 5-8)

The commentaries teach: Finally they are existent and are settled in the everlastingness. Why? Who enters into the *dharma* gate of non-duality⁷⁶ of non-existence and existence and obtains the Buddhahood, will be completed by the threefold body. One: fruit body, second: effect body, third: appearing body.

⁷⁴ The term *hīnayāna* appears only once: 456a1, where the question is raised: 小乘之人，修菩提分教有誠文。何以得知大 (456a02) 乘亦學. “How can people of the *hīnayāna* who train for the factors of enlightenment and the truth know the teaching of the *mahāyāna*?

⁷⁵ This can be an equivalent of Chin. *feiwu* “there is no nothing”, see DDB.

⁷⁶ The expression “the *dharma* gate of non-duality” does not occur in T. 1864. It is typical for the texts like the *Vimalakīrtinirdeśasūtra*, see DDB.

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